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The Church of Today and Tomorrow

BY JOHN WRIGHT BUCKHAM

I will make thee an eternal excellency, the joy of many generations. *Isaiah* 60:15.

IT WAS a favorite custom of the pulpit in the past to find in Israel a prototype of the Church of Christ. Since the church, like the chosen people, has had its daring exploits, its wildernesses, its apostasies, its eras of victory and splendor and its periods of desolation and distrust, there is force in the analogy if it is not abused.

The present hour in the history of the Christian church is a time of adversity and uncertainty like that in which the glowing faith and undiscourageable hope that burn in these words of the unknown prophet came to exiled Israel: "I will make thee an eternal excellency, the joy of many generations."

Is the church a "chosen people" too, qualified and commissioned to be an unfailing source of light and strength to men? If so, how may she maintain her eternal excellency and adapt herself to serve best our own and coming generations?

What Is the Church?

At the outset it will be well to ask once more the question what the church is. The church is not—to begin with negations—a social club for the enjoyment and improvement of its members, although as a matter of fact every true church is a center of pure and wholesome social life. Nor is the church an organization for human uplift and service—noble and worthy as such a service is, and much as the church is rightly doing at this time and should do always to relieve physical need. Neither is the church primarily an institution for moral and religious education, although this, again, is an obligation which is being keenly felt—and more wisely met—at the present time. The church is not even,

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chiefly, an organization for worship, although that is so large and so peculiar a part of its function.

What then is the church? What is its very essence and mission? The church, as I understand it, is a living social and spiritual organism through which flows the life of the great Master Spirit of humanity, Jesus Christ. Each individual church is a branch of this Living Vine. The church as a whole is the continuation of the Christ personality—his spirit and ideals. It is his living representative, his organ of expression, his continual reincarnation. This gives to the church a unique character and mission, and one that involves much sacrificial devotion.

What a history the Church of Christ, in spite of its failings, has had! How filled with heroism, romance, indomitable perseverance and promise of ultimate and unselfish success! No continuous organized movement has ever had a mission, a life-history, a conquest over difficulties and an idealism comparable to that of the Christian church. No organization has done so much in molding human society and individual character.

The church bears in her body the stigmata of Christ. She has been baptized with the blood of martyrs, and glorified by deeds of supreme devotion and sacrifice. She has been the mother of saints and sages and heroes, builder of cathedrals and shrines and institutions of sacred learning, inspirer of art and poetry, upholder of morality and social order and pioneer of new and daring enterprises. She has met with indifference and opposition but the gates of hell have not prevailed against her. Granted that in her long and arduous career she has been guilty of heinous crimes and tyrannies, stained by sins, betrayed by her own leaders, rent by schisms, disgraced by deceits and compromises with evil, corrupted by pride and self-sufficiency, weakened by self-interest and self-complaisance. Nevertheless, in spite of all these lapses and disloyalties—which have been blots on her scutcheon not defects in her ideals—she has shown a devotion and gained an ever-renewed hold upon the allegiance of men, and has accomplished a redeeming and purifying and uplifting mission in the world which stirs the gratitude, enkindles the imagination and evokes the loyalty of all who know something of what the church has meant to mankind.

Our Common Heritage

Of this disunited but indivisible body of Christ, carrying on his life and spirit through the centuries, each individual church bearing his name, of every sect and communion, however, large or small, worthy or unworthy, is a corporate part. And he who belongs to any branch, or twig, or tendril, of this Church of Christ belongs to the whole church, since each owes its existence, its underlying faith and whatever it has of life and worth, to the same Source. This common heritage and commission makes membership in any church of Christ, wherever and whatever it be, a priceless privilege and honor. No honor conferred by membership in any organization of any kind—scientific, philosophic, social, literary, national or international — however distinguished and selective, is to be compared for a moment with the honor of belonging to the Church of Christ.

In age, in dignity, in achievement, in vocation, in privilege, in responsibility, this is the most venerable and honorable, the most world-embracing and imperishable of all voluntary human organizations. This is not rhetoric but plain and provable fact.

> O where are kings and empires now
> Of old that went and came?
> But, Lord, thy Church is praying yet,
> A thousand years the same.

It is folly to talk of the Christian church dying. It is passing through a period of misunderstanding and neglect, as it has done before, but it will revive, and reassume its indispensable ministry to men.

So much of the past, of the mission of the church, its ideals and its achievements: what now of the present and future? The church is continuous but not unchanging. It has to adapt itself to the age in which it finds itself and to lead it out into larger life and achievement. What has the Church of Today and Tomorrow to do for humanity amid the perplexities and problems of our time in order that it may be a joy and help to the men and women of our own time and the future?

Christ Must Be Lifted Up

In the first place I should say—in keeping with the conception of the church which I have presented—that it is the high and holy office of the church *to keep vividly before men him who being lifted up from the earth draws all men unto himself.* His life and personality and redemptive power the church is bound to uphold and make real in human life.

If there is any fact of religious experience which human experience for the last two thousand years has proved beyond question, it is that Jesus Christ is the most vitalizing, winsome and regenerating personality the world has ever seen. He is, in a word, the redeeming personality of humanity, not in any magical sense but solely because of his spiritual quality and his hold upon men.

Why this is so is an important but a secondary question. It is not belief *about* Christ that matters most, but faith *in* him, friendship with him. Attitude means far more than theory, obedience than the fat of the rams of ritual, or the repetition of "Lord! Lord!"

It is a striking fact of our time that Jesus Christ has so far overpassed and outrun the boundaries of his church. People today, the world over, are turning away from the church, yet finding impelling moral and spiritual guidance and leadership in Christ. This is both rebuking and instructive. Yet it is no reason for the church to relax her mission. That would be both disloyal and disastrous. The church must not let the cause of Christ take care of itself. She is his commissioned witness. She will be untrue to her mission if she preaches not the gospel which centers in the incarnate and redeeming Christ. In him is the clue to human virtue and human hope. From him comes light upon the dark problem of human sin and human suffering. Toward him humanity looks for guidance and leadership.

The Christian pulpit will fulfil its mission only as it

is Christo-centric—not in the narrow sense, so often understood, but in spirit and in truth. Christ has new and larger meanings for our age. He is the same yesterday, today and forever—the same, yet ever deeper in meaning and greater in redeeming power.

Deep strike thy roots, O heavenly vine
Within our earthly sod,
Most human and yet most divine
The flower of man and God.

A second obligation and opportunity of the church of today is *to help to find again the lost resources of the inner life* and thus, in the words of the prophet, to bring joy to our generation and those to follow.

JOHN WRIGHT BUCKHAM

Ours is a weary, depleted, joyless generation. We have been chasing, not butterflies but aeroplanes and eight cylinders. We are materialistic, movie-minded, sophisticated, restless, auto-intoxicated, divided between excitement and ennui. As Gilbert Chesterton finely said: "We have sinned and grown old and our Father is younger than we."

Finding Again the Inner Life

The church has not had the insight and courage to hold fast to her own ideals in the confusion of the plunge from prosperity to depression. Instead of seeking to uncover deeper resources of joy it has too far fallen in with superficial substitutes for fulness of life. The pulpit has too often tried to vie with other purveyors of entertainment—and failed; for religion is refreshing but not entertaining, inciting but not exciting. The message of the Spirit is not, "Behold these novelties," but "Behold I make all things new." The church should lead our generation from the hectic life where speed is king to "cool Siloam's shady rill," that the heart of the child may return to an exhausted and wayworn age.

Except we repent and become as little children we can in no wise enter the kingdom of simplicity and sincerity, the realm of immortal youth, the Eternal Kingdom of the good, the true and the beautiful, which never loses its freshness, its creativeness and its joy. "If any man is in Christ he is a new creature, old things are passed away, all things are become new."

The mind of the Spirit is life and peace. As such it finds expression in daily life and conduct. A Japanese servant in California who was deeply impressed with the unselfishness and cheerfulness of a Christian woman, for whom he worked, described her thus: "Always just the same; same as church." That was as high a tribute to the church as to her.

Building a New World Order

A third and most urgent service which the Church should render to this generation and those to follow is *to furnish moral and spiritual motive power for the establishment of a new industrial, political and economic international order.*

The pressing need of such a reconstruction no one with his eyes open can question. The experience of the American people—of the people of the world in fact—for the last few years has made this need too evident for debate. This reconstruction includes disarmament and the end of the damnable and doomed war system. Nothing furnishes greater hope and reassurance for the future than the increasing opposition to war which the church has shown of late—strong enough, I believe, to prevent another world war. Let her continue this stand and be true to it and mankind will enter the new era of universal peace.

But the removal of war is only part of a still larger task—the creation of a new social order.

The two essentials for undertaking and carrying through such a reconstruction are: wise, far-sighted, competent leadership and sufficient motive power. The former the church cannot furnish. It must come from a united political, business and labor leadership of experience, sagacity and technical skill. The latter, which is still more essential—the right-mindedness, the good will, the spirit of brotherhood and sacrifice necessary to such an enterprise—the church can do more than any other agency to supply.

This is because of the ethic and spirit of Jesus. In him is concrete, personal, incomparable moral and spiritual dynamic, which the church is entrusted to impart to men.

Little do we realize what vital, invincible, productive power lies in Jesus' gospel of love. "Every economic activity is to be regarded as the activity of Love. Love is the ultimate currency of life-economics," declares Dr. Kagawa, the Christian evangelist who is also philosopher, economist and social worker, whose Christ-filled personality we at the Pacific School of Religion have learned by close intimate contact to understand and love.

For the church to bring the gospel of love to bear

upon the economic and political situation is a task requiring Christlike faith—the faith that removes mountains—and unflagging devotion. It will mean sacrifice and suffering. In order to be true to the spirit of Christ, the message of the church must consist, not of mere pulpit denunciation of the capitalist and of diatribes against the present injustice and wrong. The church must bring to bear upon our present corrupt and selfish economic and social disorder the transforming power of love and good will and brotherhood. The Old Testament prophet is not necessarily the true prototype and model for the Christian preacher, unless he have a special call—as some men have—to this kind of prophecy. We need the New Testament rather than the Old Testament prophet.

Preaching New Ideals

Wisely, earnestly, patiently, the leaders of our political and industrial life and the people at large must be awakened not only to the iniquity but to the destructive influence upon personality and society of the present unjust distribution of property and to the poisonous effect of the profit motive as it has been developed by a generation that did not realize what its civil consequences would be. "The part which the church must play in this reconstruction may well be the most vital and helpful part," writes one of my students in a recent thoughtful letter.

New ideals for business, for industry, for education, for politics, for international relations must be built up—Christian ideals. The gospel of cooperation must be impressed upon this and the coming generation. The church has the equipment for this. It breathes in her literature, her hymns, her prayers, and above all in her Christ.

These then, are the three major duties and opportunities, as I see them, of the church of today and tomorrow: the uplifting of Christ, with a new realization of his life-giving and redeeming power; the guidance of humanity to the recovery of the resources of inner life and joy; and the summoning of our generation and its successors to the construction of a cooperative economic and social order under the aegis and through the might of Christian love.

An Old-New Challenge

There is nothing new in this mission, but it calls for renewed dedication and fresh application to the needs of our time. For these are challenging days, dark days for many, in which courage and strength from on high are sorely needed—yet days of promise, too. The Church of Christ should be a veritable center of light and faith and leadership, where men and women, undefeated and undiscourageable, reincarnate the spirit of him who said: "Be of good cheer. I have overcome the world."

To the church of today, the Church Universal, to every church, comes the message of the prophet, readjusted to our time and its needs: "Arise, shine for thy light is come and the glory of the Lord has arisen upon thee. . . . For I will make thee an eternal excellency, the joy of many generations."

Why Men Need Religion

BY WILLIAM WALLACE ROSE

For this commandment is not too hard for thee, neither is it far off. It is not in heaven . . . it is not beyond the sea, but it is very nigh thee, in thy mouth and in thine heart, that thou mayest do it. See I have set before thee this day life and death, the blessing and the curse; therefore choose life. Deuteronomy 30:11, 19.

THE age in which we live is applying with something of a vengeance one test to religion. Are its doctrines demonstrable? Are they in harmony with man's unquestioned knowledge and his ordinary, day-by-day experiences? Little else matters in religion any more except that which comes home to man and ties in with his experience. And while this places a tremendous burden on an institution which, for centuries, has not had to defend or demonstrate its reasons for being, the air will be clearer when the storm rolls by. For the naive assumption of many moderns that religious symbols and beliefs are figments of the imagination, or the pseudo-science of the superstitious, will not itself stand up under the scrutiny of demonstration. There are human facts on which religion rests. An English satirist, Macflecknoe, sums up the current cynicism thus:

Our young intellectuals heard with disgust
Such words as "You ought to," "You should not,"
"You must;"
And a Greater-than-They seemed a notion so odd
That they passed resolutions abolishing God.

Now before they abolished him, God had created
The male and the female, foredoomed to be mated;
Attempts to restrain this were fruitful of quarrels,
So they passed resolutions abolishing morals.

What really annoyed them or so on collects,
Was that causes still went on producing effects
(Like the wages of sin in Victorian tracts,)
So they passed resolutions abolishing facts.

Time brings its revenges: I hear them deplore
That all they've abolished goes on as before.
When the lesson strikes home, will they settle their
schisms
By one last resolution, abolishing "isms"?

What About God?

The question which must occur to anyone who seeks to interpret these interesting times is precisely the point made by this poet: What, after all, is there to this idea of God and the moral order which has moved men in every age, and which is the burning question of this age? What eternal flame burns in the earthen vessel of the church? What ineradicable hope stirs both saint and sinner to prayers wise and foolish? What fearful symmetry of body, mind and soul ordains man to be the only creature that looks

back on its past with shame, and forward, through the imagination, to a better estate to come?

For man is ashamed. He is ashamed of his fighting, his credulity, his hatreds, his low aims and lack-luster goals. And with fortitude he has submitted himself to the tortures of soul-vivisection in the laboratories of the sciences. He nods in penitent agreement with the verdict that he is a brute, a machine, or at best a petty parasite of an indifferent universe. And when something within him whispers "It isn't so," or when something within him restrains him from behaving as though it were so, he is still inclined to believe with the psychologists that this inner monitor is only the ancestral memory of a delusion, once glorious.

Well, I wonder. Is it memory? Or is it pre-

William Wallace Rose

monition? There is reason to believe that the disillusion which has dyed our recent years is fading before the profounder ponderings of the human heart. The signs of the times indicate that man is once more in quest of the "essential somewhereness of God."

What is happening in religion, then, is what is happening in business, government, education, medicine, internationalism and indeed every field where restless men are roving and experimenting. Everything is in a state of unsettledness because everything is alive and growing. And so is religion, as manifested both within and outside the church, alive and growing. For religion is a fluent, not a static, thing. The conception of it has changed in the past, is changing now, and will change in the future. Back of us is the fast-fading Christianity of yesterday, and before us the slowly-emerging Christianity of the tomorrow. Can we say what will be the nature of the religion that is to meet the challenge of experimentation, restless doubt, and spiritual famine of mankind?

It will not be fundamentalism. The collapse of that dogma "subtly eaten into by the acids of modernity," to quote Walter Lippmann, has been described in detail by that author in his "Preface to Morals." In his chapter "The Great Scenario," Lippmann pictures the modern religious world as a stage upon which a stupendous pageant has just been presented. In the prologue the earth was created. In the epilogue the blessed were living in the New Jerusalem. Between these the astounding plot unfolded. A miserable creature, Man, was foredoomed to recite his lines in a vale of tears. To rescue him from this state was the role of Jesus. To be rescued, the supreme good of life. As a play, says Lippmann, it was one of the most magnificent ever conceived. But to many in the audience it has become evident they have been watching a play, and not a true account of human origins and destiny. In a gorgeous paragraph this author pays tribute to the theologian's imagination, but tells the truth when he says that never again will man naively accept this fable as fact. Fundamentalism is dead.

What of the Future?

Will the emerging religion take the form of that recrudescence of ethical culture known as humanism? Here is a voice—a persuasive voice—saying to man: "Accept the grim necessity of being spiritually alone in the universe. Enter then the warm valley of human existence; warm with human impulse, rich in aspiration and affection, pulsating with that unconquerable thing called life. Do this and you will sense a new togetherness and an increasing joy in living. Do this and you will build on earth the heaven you have too long prayed for beyond the skies." If the humanist paused here, and from this position pushed on to a rediscovery of spiritual religion, we might be won over to this new soviet of the sects. For in humanism we have a desperately practical, deeply revolutionary movement valiantly staking out a new earth and heaven; not only a state without a king and a church without a bishop, but a social order without a God! But like its political counterpart in Russia, humanism lacks lifting power; it has little vision beyond practicality. Tempted like Job, one of its most vocal advocates "beholds the sun when it shines and the moon waiting in its brightness, and his heart bath been secretly enticed and his mouth hath kissed his hand, and he has denied the God which is above."

You apprehend then the direction of our thought. The future of religion belongs neither to the belated fundamentalist nor the doctrinaire humanist. The future belongs to the Christian liberal; to those who combine the religous temper with the scientific viewpoint. To those whose way of life and thought brings into harmony the essential teachings of Jesus, the established facts of science, and the psychology of everyday experience.

The mechanistic philosophy that man is in the grip of circumstances and rooted to his ways as a tree is to its soil, will not do. Men are not trees walking.

They are not lumps of "dynamic dirt going it blind." It is a man's experience to find himself fronted in every direction by an invisible universe. It is his experience to feel a Presence which he calls God and thinks of as good. Wherever men feel this Presence (and they feel it everywhere) we find them taking one simple understandable line of action—trying to get into right relationships with it. The result may be the good life of the humanist. It may be the Cosmic Friend of the mystic. It may be the God and Father of our Lord, Jesus Christ. But it is there. And it is real.

Mary Austin gives witness here. "I must have been between eleven and twelve," she writes, "when this experience happened to me. I was brought up in the Methodist church, but I doubt if its theology left any more appreciable trace than my belief in Santa Claus, which I had abandoned. It was a summer morning, and the child I was walked down through an orchard alone and came out on the brow of a hill where there was grass growing, a wind blowing and one lone tree reaching into the immensity of blueness. Quite suddenly earth and sky and tree and wind and the child in the midst of them came alive together in a pulsing light of consciousness. There was a wild foxglove at the child's feet and a bee dozing over it, and to this day I can recall the swift inclusive awareness of each of the whole—I in them and they in me, and all of us enclosed in a warm, lucent bubble of livingness. I remember the child looking everywhere for this source of happy wonder, and at last she questioned —God?—because it was the only awesome word she knew. Deep inside, like a murmurous swinging of a bell she heard the answer—God! God! How long this ineffable moment lasted, I never knew. It broke like a bubble, and the wind blew and the world was the same as ever—only never quite the same."

What any movement which hopes to become more than a sect must reckon with is this: Religion is nearer to us all than we realize. Within every heart there is an ancient wealth of instinct and emotion, silently compelling us to worship that ultimate power in life which science cannot disclose. In the midst of some great tragedy or petty episode, anything that raises the level of our vision for a moment, we see suddenly that our modern claims to omniscience are nonsense. The impulse of religion is thus so interwoven in our natures that it can survive years of neglect, decades of doubt, tons of the propaganda of folly, and suddenly appear when the need of it arises.

Explaining Religion by Psychology

Now some subscribe to the interesting theory that when the origin and development of these religious impulses have been explained psychologically, the need to which they minister has been done away with! This is strange reasoning. It is as though the woodsman who tells us how a tree lives and grows and reproduces its kind has forever emancipated us from the need of its shade, fruit and sturdy fiber. Too many people in our day look at religion as a woodsman looks at a tree. He figures its kind, its age, its quality, the cubic feet in finished lumber, the wastage, the haulage and possible profit. And all these a tree surely is. But the poet passes by and looks at a tree and sees something more. His mind leaps to fancy, not to figures, and he sings:

> I think that I shall never see
> A poem lovely as a tree.

And this, too, a tree surely is! Trees are both fiber and fancy, shelter and song, wastage and wonderment. And religion is both mud and mystery, superstition and surprise, a language and a voice that breaks through all language and escapes in moods, songs, symbols. And until man has sunk so low that utility is the only beauty he worships, God will ever be more than man's projected ego, prayer more than self-deception, immortality more than wishful thinking, and man himself more than "an ape grown rusty at climbing trees who yet feels himself to be a protege of Omnipotence in a place that is not home."

Wings for the Soul

The coming religion will not only square with man's common sense, and fit into his common experience, but it must give wings to his soul. Says Browning, "A man's reach must exceed his grasp, else what's a heaven for?" He whose preoccupation with the mechanics of life obscures its meaning is like one who lives in the hollow of the hills and never leaves home. His vision is limited; bounded on all sides by frowning crags. As a musician he may know drums. But the low sweet music of human joy, sorrow and unutterable faith is beyond his comprehension. An artist, he may know color composition. But he is blind to such a canvas, say, as Breton's "Song of the Lark," wherein a simple peasant girl in a field at sunrise expresses in her uplifted, listening face the rapt response to the voice of nature, and suggests realms to which her homing spirit would fly. A poet he may be. But he is unmoved by the greatest of word-cadences, the voice of prophecy and prayer. He may bestir himself vaguely at the claims of enlightened self-interest. But can he ever touch the hem of the garment of those selfless lovers who have called man their brother, the world their country? He may dabble in science. But he is unblessed by prescience—pre-science!—whereby men cherish what they cannot prove because they feel it to be true. He may be stoical as one who faces what he must. But to him is forever denied the astonishment of finding himself cheerfully facing what he could avoid. For in nothing is religion more indispensable than when it gives wings to the soul.

> The world stands out on either side,
> No wider than the heart is wide;
> Above the world reaches the sky,
> No higher than the soul is high.
> The heart can push the sea and land
> Farther apart on either hand;
> The soul can split the sky in two,
> And let the face of God shine through.
> But East and West will crush the heart
> That cannot keep them pushed apart;
> And he whose soul is flat, the sky
> Will cave in on him by and by.

This is the human fact upon which religion rests, namely, that man has never been able to go it alone, never able to stifle his appeal for help, never able to lay away his dear dead as he buries a dead dog, never able to maintain a hopeful outlook on life apart from a belief in an Ultimate Purpose at the heart of things, never able to prize as great and good "a picket frozen on duty, a mother starved for her brood, Socrates drinking the hemlock, and Jesus on the rood," without relating these values to something outside humanity intelligent enough to recognize them as good and strong enough to see that they do not perish.

"Everlasting Arms"

Will the world get along without religion, ever? The soviets abroad and the Society for the Advancement of Atheism at home assure us with gay confidence that it will. Science, education, hygiene, social adjustments, they say, will dispose of old taboos. All will be for the best in the best of scientifically approved and regulated worlds from which God, who has served his purpose, will be dismissed. It may come so. But there are doubts. Science is singularly uncertain. Wisdom is perplexing at times. The vast increase of general and special knowledge gets daily more and more out of the grasp of the individual. The only thing indisputably certain is human suffering and loneliness and misery, which neither humanists nor atheists have yet been able to abolish or explain away. And so long as human suffering and loneliness and misery exist, the need of God will continue to exist and the world will cry out for him until it finds him. In thousands of years no remedy for wretchedness and weakness and despair has been found more comforting and energizing than the ancient Hebraic murmur—"Underneath are the Everlasting Arms, underneath are the Everlasting Arms."

Inverted Hypocrisy

BY MILES H. KRUMBINE

Let your light shine before men that they may see your good works and glorify your father who is in heaven. Matthew 5:16.

ONE thing we know indisputably about Jesus: He was out against hypocrisy. Pretense bored him; cant angered him; religiosity had his ridicule. He was aggressively out against it. His invectives against hypocrites are his longest and bitterest speeches. His figures of speech denouncing them are his vividest imagery, and most deadly. His most earnest warning to his friends are always those against the leaven of the Pharisees.

His hostility amounted to a campaign carried into the enemies' country. Seated over against the treasury in the temple, he contrasted the ostentatious giving of the rich with the sacrificial offering of the widow. They gave actually very much and relatively little; she gave actually practically nothing and relatively everything. They won praise; she was ignored. They held power; she was merely tolerated. "Whited sepulchers" he called them. Fancy, elegant and refined without; within full of dead men's bones. Just as Canova expended his greatest genius to adorn the tomb of the three James princelings, so we are always apt to adorn the outside of the life that is inwardly least worth adorning.

Jesus' hatred of hypocrisy has our complete approval. Even his most exaggerated fanaticism, such as the woes of Matthew 23, we read with glee. His indignation at the temple cleansing we hail with joy. Here at last is one after our own heart. His silence before Pilate we can't understand. A man will fight for justice for himself. His wrath on Palm Sunday we see very clearly. Zealous fury for righteousness, that at least is a sign of divinity and a token of genuineness. We hate insincerity and abhor cant. We want genuineness and insist on reality.

Is it possible that we are carrying our campaign against insincerity too far? Are we not a little too ready to find signs of selfishness in good people? May our denunciation of respectability be a little exaggerated? I seem to detect a discouraging facility in all of us to hail as a modern prophet anyone who attacks, not evil, but professing goodness; fighting our religion, as it is organized among us, in the name of its founder. At any rate, it takes courage today to pretend not to like evil and hail it as "natural," "human." Alexander Pope may of course have been right when he explained Shakespeare in the terse epigram, "he had to eat." To some, he will seem merely to have been hasty, if not a little nasty.

II.

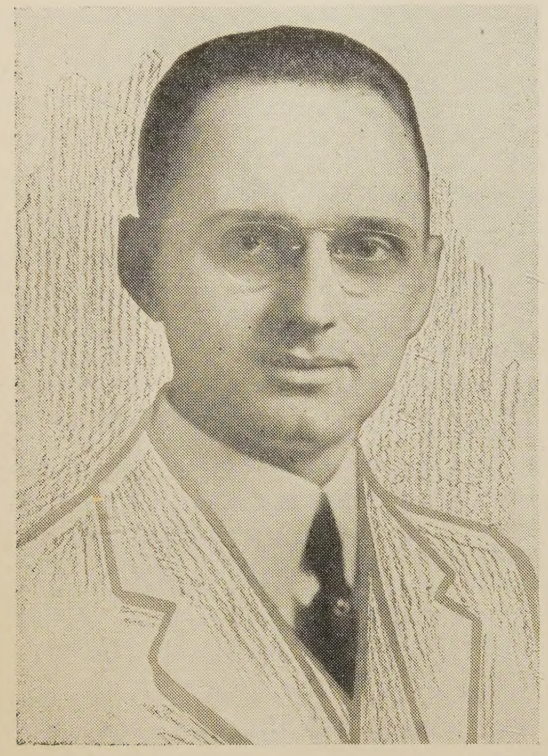
Carried away by our enthusiasm for Jesus' campaign against cant, we are apt to make quick and hasty evaluations of other men's characters, forgetting meanwhile that we may not be gifted with Jesus' moral clairvoyance, as we certainly lack his spiritual poise. In short, we are always apt, as an interpreter of Walt Whitman points out, to give to the words and deeds of others the explanation which would be true if they were our words and deeds. The matter is worth pondering deeply. Consider the parable of the prodigal son:

A lad comes to his father with a not unusual request, "Give me the portion of thy substance that falleth to me." Or as we today would put it, "Set me up in business." Other lads had made such requests and other dads had complied. It was an altogether honorable request and bears no earmarks of filial disregard. Whereupon the lad goes off into a far country. He wanted to try his hand independently. There was no harm in that. What lad today does not at one time or another long for a chance to set up an independent career away, far away preferably, from the prestige of his parental environment. But this lad failed. Moreover, he was careless. He "wasted his substance in riotous living." More the record does not say. The "riotous living" is not defined.

Then came famine, and with it want and misery.

Pride kept the lad for awhile. He trusted to his wit. He even herded swine rather than go home to face his father. But at last—home he went.

The father receives him, as any father would, not with scolding and scorn but with gladness and love. There is joy, and there is a feast. There are things worse than losing money; and human love cannot be defeated by a course in riotous living. But the elder brother! He hears the music and dancing. His dour



MILES H. KRUMBINE

soul revolts within him. He refuses to go in and join the feast. His father pleads with him. Then mark the words of protest: "Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends; but when this, thy son, is come, *who hath devoured thy living with harlots—*" But where in the record is there a suggestion of harlots? Who said the younger brother had gone that way? Only the elder brother. May it be that he was setting an interpretation on his brother's career, his deeds and ways, that would be true of him had he taken a like chance? May it be that he, the elder brother, was actually saying, "If I had a pocketful of money and was a thousand miles from home I would hunt up the harlots of the place"? Our swift judgments of others, if they are to their discredit, may reveal more of what is in our hearts than they can possibly tell of the truth of the inner lives of others.

III.

Our hatred of the hypocrisy that clings, like a tenacious burr, to respectability is always likely to hurry us into the hypocrisy that attaches itself no less easily to the cult of crudeness. Shocking the respectable, it has been said, is our undergraduate substitute for originality. Sometimes we shock them by pretending to be worse than we are. Axel Munthe in the preface to "The Story of San Michele," his excellent substitute for an exciting novel, offers some very pertinent testimony: "Poets and philosophers, who in sonorous verse and prose hail Death as the Deliverer, often grow pale at the very mention of the name of their best friend. It is an old story. Leopardi, the greatest poet of modern Italy, who longed for Death in exquisite rhymes ever since he was a boy, was the first to fly in abject terror from cholera-stricken Naples. Even the great Montaigne, whose calm meditations on Death are enough to make him immortal, bolted like a rabbit when *le peste* broke out in Bordeaux. Sulky old Schopenhauer, the greatest philosopher of modern times, who had made the negation of life the keystone of his teaching, used to cut short all conversation about Death. The bloodiest war novels were written, I believe, by peaceful citizens well out of the range of the long-distance German guns. Authors who delight in making their readers assist at scenes of sexual orgies are generally very indifferent actors in such scenes. Personally I know of only one exception to this rule, Guy de Maupassant, and I saw him die of it."

Writers there are who can stir up the fires of hell in the minds of readers, who can call to life sleeping passions that lash one into a bestial fury, without themselves sharing those passions or being singed by those fires. "Realism" they call their stuff; or "naturalism." "That is life," we say, all too tamely. They are tricking us. We are the victims of men more clever than we, as Othello was victimized by Iago. That is what I mean by "inverted hypocrisy." Just as in chemistry, when a bit of finely filated platinum is introduced into a chamber containing oxygen and sulphur dioxide and sulphurous acid is formed without the platinum being affected in any known way, so we react morally in ways that are really disastrous when the mind of an inverted hypocrite is inserted into our personalities, made up of passions and imagination. The platinum remains inert, neutral and unchanged but it begets a poison none the less. The inverted hypocrite who refuses to practice what he preaches, live what he pictures, remains unmoved, cold and amused while he sees his victims squirm in the agony of their futility, as any one of Aldous Huxley's books may prove. T. S. Eliot calls this the catalyric function of poetry. Like so many worthy powers, it can be put to unworthy uses.

IV.

In his sensible book, "Morals of Tomorrow," Ralph W. Sockman reminds us that, whereas paint can be and is used to cover up rotten wood it also serves the very intelligent purpose of preserving intact and against decay the natural qualities of sound wood. To refuse to paint good wood is only to defeat its natural powers

of life and usefulness and can in no sense be expected to win praise for superior insight and good sense. And yet paint is a domestic hypocrisy. So life is most natural when its powers are overlaid by cultural formulas, moral codes and religious beliefs. What makes us humans different from the fighting cats on the back-yard fence is just the gossamer tissue of meanings with which the poets, philosophers and artists have overlaid our lives. What makes us different from the brawling savages on the African veldt is just the discipline through which Moses, Buddha and Jesus Christ have put us. It is like the polish we put on mahogany, a process we seek not to make the mahogany seem like that which it isn't but to enable it to appear at its maximum best that which it really is. Such, it may be, is the meaning of Jesus' plea, "Let your light so shine that men may see your good works"; not that they might praise you—that is hypocrisy—but "that they may glorify your father who is in heaven"—that is reality.

What Jesus has really done to humanity is to reveal the possibilities in human nature. He has compelled us to view human life as something fine and grand. His character, his poise, his serenity, his sense of intimacy with the divine, sum up into a clear revelation of the death and splendor of ourselves. His is the fulness of the stature we can grow into. What we see in him we can find in ourselves, though we could never have found it in ourselves had we not first seen it in him. Lesser views of human nature must always seem a little like pretense, like hypocrisy, like an attempt to make ourselves out to be worse than we really are. This is not to belittle Jesus. His humanity was so intense that men have always professed to see shining through it the light of the divine. But it is still his humanity through which that light is seen. We share that humanity.

Low views of human life are popular, but, thank God, they are neither authentic nor final. They are, according to a famous scientist, like the views a dog that is taken to a picture gallery might be said to have, an odd impression of odors and corners. But is not the artist, the critic, entitled to a voice before we pass final judgment on the gallery? And by the same token isn't Jesus entitled to his word before we find life only common and unclean, and call it natural?

Psychology has not said its last word about complexes and their danger until it develops a courage long overdue to point out the danger of repressing our impulses to heroic living, unselfish striving and a deep feeling for the divine. The semi-neurotic state in which most of us live may spring directly from our habitual and unconscious repression of our power to be brave, daring and sacrificial. We compel ourselves to wear a mask of greed when our hearts are full of charity; we simulate a habit of spiritual indifference when our minds are strained with wistful yearning. We have a religion of asceticism and live the life of a mild Epicureanism—and enjoy neither. Until our religion becomes a major joy it will remain to plague us as a minor misery. We have a religion of brotherly love—a vague phrase with a precise meaning, easier to recognize than to define; we live a life of practical suspicion, creating by our attitude the treason we suspect. "Are you not ashamed," asks Tolstoi of a brother officer who is beating a soldier who has fallen out of the ranks during a march, "to treat a fellow human being in this way? Have you not read the Gospels?" To which the other officer replied, "And have you not read Army Orders?" To which Julien Benda adds: "Most of the influential moralists of the past fifty years . . . call upon men to sneer at the Gospel and to read Army Orders." But once you have read the Gospels, army orders can never again seem the final word on human attitudes.

The cure is obvious: strike courage to our hopes, enfranchise our good impulses and release our power to love or we will find ourselves in the parlous fix of living by our fears. Living by our fears is like "putting cowards in command of armies." They bring home no trophies of battles won.

V.

"Let your light so shine. . . ."

The incandescent bulb is the permanent source of light in modern life. It shines by a curious sequence of processes. At first it is only a common thread or ordinary piece of string. That is saturated in a chemical solution. Then a current of electricity is passed through the string now housed in a transparent bulb. The string is burned out completely and lo, the bulb becomes a light. Which is a parable. Our common careers, immersed in the innocent enterprises of modern life, refuse to grow luminous until the fire of a divine companionship burns out the selfishness and self-centeredness on which those enterprises are strung. And when it does, light shines. We see it in a Gandhi and a Kagawa. It stands in sharp contrast to the minor phosphorescent glow of our own unaided human skill, knowledge and arrangement. It is given us to shine if we will. God forbid that we should be content with the useless though very attractive glow of decadence, for phosphorescence issues from that which is already in decay.

A Prayer for Love

GOD, give me love! I do not only pray
That perfect love may be bestowed on me;
But let me feel the lovability
Of every soul I meet along the way.
Though it be hidden from the light of day
And every eye but Love's, Oh! I would see
My brother in the monarch and the bee—
In every spirit clothed in mortal clay!

Give me the gift of loving! I will claim
No other blessing from the Lord of Birth,
For he who loves needs no high-sounding name,
Nor power nor treasure to proclaim his worth;
His soul has lit at Life's immortal flame
A lamp that may illumine all the earth.

ELSA BARKER.

Finding God

BY ARTHUR J. PFOHL

And Enoch walked with God.—Genesis 5:22.

IN THE book of Genesis there is this description of a life experience: "And Enoch walked with God." Nothing else. Yet how significant it is! Somehow we get the picture of a man who had sensed life's deepest meaning, whose soul was not dominated by a crass materialism, a soul not concerned with the vanity and stress of life. Nor was this man overwrought with the petty troubles and cares which confuse and distract so many of us today. Somehow we realize that his life was lived on a higher plane. Inwardly hungering and thirsting for spiritual reality, he gave himself to that mystical communion with the Eternal. Haunted and lured by a God-lonesomeness, his heart cried out in the night: "Thou hast made me for thyself, O God, and my heart is restless until it rests in thee." Enoch walked with God and, because of that, life became meaningful and beautiful.

Now one cannot think long about such a great spiritual experience without realizing that it has become quite foreign to the modern temper. God and the things of religion do not count greatly in the lives of multitudes of people today. We seem to have life organized on a plane where we are self-sufficient. We don't need God. When we are harassed by pain, confused by ignorance, oppressed with boredom, threatened with defeat or confronted by great problems, we resort to methods other than prayer or God for help. One of the characters in Ernest Hemingway's novel, "A Farewell to Arms," confesses: "I have outgrown my religious feeling." It is indicative of the mood of our time. There is abroad a religious skepticism and religious indifference which is both widespread and devastating.

Whatever may be the reasons for this, and there are many, one cannot help but feel that things cannot remain so. For all our ability and seeming self-sufficiency today, we are not happy. Life is really not satisfying. Going through life without walking with God, as did Enoch of old, is to experience unutterable loneliness and a deep sense of futility. Life without God ultimately becomes intolerable and the heart of man starves and dies. Sooner or later we shall begin to realize this. Some of us are already deeply conscious of our need. And there is among us an eager, wistful longing for a more vivid experience of spiritual reality. We want to walk with God. We want that deep peace and power that comes from an abiding fellowship with him. But we do not know how to think of him. Science, while it has not always denied the existence of God, has left us with the kind of universe and the kind of God that is difficult to worship and even more difficult to hold communion with. God, for the modern man, is becoming more and more a mere intellectual concept which we define and redefine until we are not sure whether he really exists at all. This is not to give way to pessimism, for, happily, there is a way out. As always, the knowledge of God finally depends not on intellectual formulas but on moral attitudes. To find God for ourselves—to make God real in our lives—will not come by analysis or metaphysical thinking but by appreciation and surrender.

Now there are a certain few fundamental principles which will help us in our quest for God.

I

The first of these is the losing of self in the great tasks of humanity. Preoccupation with one's own comfort and pleasure is the real explanation of much of our spiritual barrenness today. Self-centered people do not possess great spiritual power. Selfish people have always found it impossible to find God. Jesus pointed out this truth once and for all time: "He that seeks to save his life shall lose it." He that abandons himself to a great cause shall find life. "If any man would be my disciple, let him take up a cross and follow me." It does not take great insight to see that our trouble is that we are too concerned with the means of living and not enough with the meaning of life. Comfort is not the keynote of life and, until we realize that, we are very far from the kingdom of heaven.

Dr. Lynn Harold Hough relates that a group of thoughtful men were sitting together one evening, enjoying each other's fellowship, when one asked the question, "What is the greatest thing about a man?"

"Why, of course, it is his ability to think," answered one. "Not at all," said another. "It is his ability to decide. It is his power of will." "You are both wrong," said a third. "It is his power to feel. All the great things in life go back to emotion." "None of you has gone far enough," said a fourth. "The greatest thing about a man is his capacity to get into a moral fight." That answer reveals deep insight. There are certain great ideals we must all take seriously. There are great moral imperatives which sweep across our lives, bidding us go forth to battle. And no one ever becomes aware of his deeper spiritual possibilities, no one ever finds God, until he has found some great transcendant ideal to which he dedicates the best that he has to give. We must never forget that, in its essence, the gospel is the call to make the experiment of throwing self-care to the winds, in the sure and certain faith that one will not be deserted, forsaken or betrayed. If we of the modern age are to find the God of Jesus, we shall have to make that experiment.

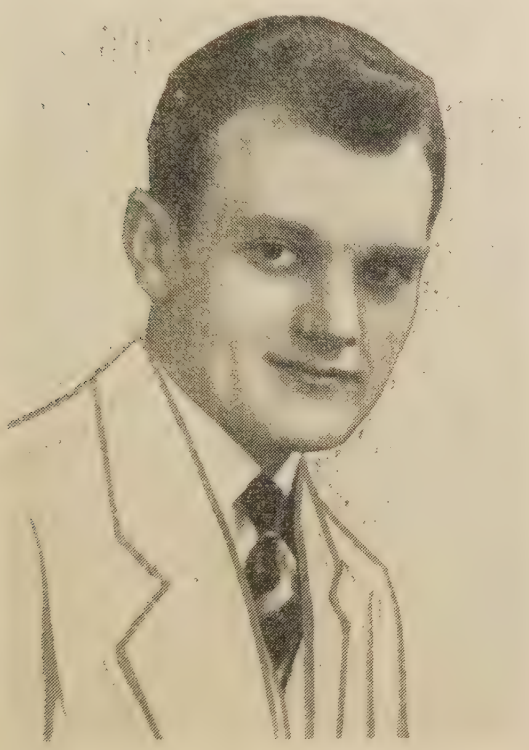
II

The second principle we must take seriously in our quest is the pursuit of beauty. Beauty, perhaps more than anything else, brings us into the very heart and presence of God. Listen to the witness of Edna St. Vincent Millay in her poem "Renascence":

> O God, I cried, no dark disguise
> Can e'er hereafter hide from me
> Thy radiant identity.
> Thou canst not move across the grass
> But my quick eye will see Thee pass,
> Nor speak, however silently,
> But my hushed voice will answer Thee.

I know the path that tells Thy way
Thru the cool eve of every day;
God, I can push the grass apart
And lay my finger on Thy heart.

These lines are a significant testimony of the power of beauty. It is not an accident that so many of life's deepest experiences occur in places of beauty—by the lakeside, under the starlit sky, listening to an immortal symphony, or in the mystical shadows of a Gothic cathedral. It is at such moments that the heart cries out: "My soul belongeth to thee, O God eternal." The tragic thing in modern life is that so many live in ugliness and seek out the common and coarse things.



ARTHUR J. PFOHL

Say what you will, the truth is that our paucity of faith in God is due, not to the unreality of spiritual truth, but to a way of living and thinking which blinds us to beauty, which most certainly reveals the very heart of God.

The late Mr. Clutton-Brock used to say that he believed far more of the unhappiness of life is due to the deprivation of beauty than perhaps anything else. It is true. If we could only realize that beauty is the one great sacrament through which God makes his presence known, perhaps we would not line our countrysides with billboards and sign posts. Perhaps we would not fill our cities with smoke and soot, dirty streets and ugly buildings and factories. Perhaps we would realize that a cathedral, pointing its spires to the skies, is more to be desired than our gaudy movie houses. We need to get rid of that dark, satanic tradition of making things ugly because it means more profit. In short, we need to remind ourselves that the passionate desire for beauty will do more than anything else in making God real.

III

The third principle I would mention is the cultivation of the art of solitude. One becomes reflective before the furious pace of modern life. We are lashed by the despots, speed and efficiency. Our nerves are taut, our muscles tense with strain. We eat in gulps, sleep a moment and tear away again. We have a train to catch, an engagement to keep, a meeting to attend or a golf game to play. Automobiles speed, railroads dart, airplanes race. And, when we have finished our mad gallop of living, a funeral car gets us out of the way as quickly as traffic laws permit. The tragic thing is that all this leaves us little or no time to withdraw into the solitude of our own hearts or lose ourselves in some sanctuary of peace. Perhaps at bottom all this has something to do with our unbelief in God and the unreality of eternal things. "Be still and know that I am God" lies at the heart of all real religion. Quietness is essential to inner growth. As one great teacher has said, "If a man is never solitary, he is never religious."

Studdert-Kennedy, that great English preacher who died a few years ago, has left us a beautiful paragraph in which he describes his experience of finding God. Here is the setting: "I was alone at night on a moor by the sea. Above me a dark velvet dome and a million stars. Beneath me, moving slowly in a heavy swell, the sea. No sound but the rustling of a breeze through the heather and the boom of waves against the cliff. I was alone and yet at the same time acutely conscious of that vast, shadowy, mysterious other-than-myself, looming up out of the darkness over against me—the universe, the world and all those other worlds that shone like points of light above me."

His feelings at that moment he compared to those of another time when he lay alone in No Man's Land, with his heart in his mouth, watching a dark moving object drawing closer to him. Supposing he whispered to that object, "Who goes there?" would the answer be a bullet, a friendly word, or mere silence? So this night as he sat alone by the sea. Supposing he whispered to that mysterious object called the universe. Would the answer be a friend, a foe or just an indifferent mass without either love or hatred at its heart? Then he tells us that he made the cry to the universe and only one word came back out of the stillness of the night—"God." At that moment religion was born in his heart. He stood in the presence of God. And it is only in some such moments of solitude that God will become real to you and to me.

IV

This brings me to my last principle: the practice of the art of fellowship. No one longed more for hours of solitude and quiet than did Jesus. And in the supreme moments of his life we find him on the hillsides, alone with the silence of God. But always he returned to his fellow-men. And each day, from early morning until late at night, we see him moving

to and fro among men, teaching them and helping them. No one ever practiced the art of fellowship more carefully and more lovingly than did Jesus. And the reason is clear. It was in his fellow-men—no matter how poor, dirty, or sinful they might be—that Jesus found something of the meaning and glory of God. And it was in being kind and brotherly to all men that Jesus found himself in closer fellowship with God. We need to emphasize the eternal truth that, in a world where men cannot trust and have fellowship with each other, there cannot be any deep and satisfying fellowship with God. In a world where men cannot be friendly and loving with one another, there cannot be any abiding communion with God. Jesus loved God so deeply because he loved man so greatly.

But we need not limit ourselves to fellowship with the living. There is that long line of saints, heroes and prophets of the past. They, too, belong to us and, from the wisdom and beauty of their lives, we can learn much about that great love which is at the heart of the universe. And sooner or later in our fellowship with the great dead of the past, all of us must confront Jesus. Here is where we as Christians will finally come in our quest for God. "He that hath seen me hath seen the Father," is one of those sentences which quiver with hope and truth. Through that kindly love which Jesus had for all men, we learn something of the love of God. Through that service and devotion which Jesus showed to all with whom he came in contact, we learn that God, too, must care and understand. Through that tragic suffering and death, we are given a glimpse into the very heart of God.

When David Livingstone stood before a group of students in London bearing evidence of his hardship and suffering in Africa, one arm limp at his side, he asked, "Do you know what sustained me during all those years?" And he answered the question himself. "Lo, I am with you always, even unto the end of the world." That sustained him, for back of Christ he saw a picture of God, the Eternal Father. And because he had found God, he could endure all things.

What We Owe to Christ

BY STANLEY I. STUBER

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. John 6:66-69.

HERE Peter realized that he owed something to this Jesus, the son of God. He had followed him, he had put him to the test, and on the basis of personal experience Peter had come to feel "sure" that Jesus had the words of eternal life; that Jesus was the Christ, the son of the living God. He was the Highest and the Best. No one else, nothing else, could take his place. In him rested the hope of the most precious thing in all the world—character fit for eternity. Thus when Jesus asked him if he too would go away, Peter's answer was this: "Lord, to whom shall we go? thou hast the words of eternal life."

Peter fully realized that his life would be empty and meaningless without Christ. What he was and hoped to be, he owed entirely to Jesus. He could not think of leaving him for somebody, or something, else.

But the multitude did not appreciate, did not accept, the great gifts which Jesus would have given them. They followed him for his miracles, for bread, for signs from heaven. The multitude was looking for material gifts and were quite blind to the greater gifts of the spirit. Jesus tried hard to make them understand. "It is the spirit," he said, "that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

That is, Jesus considered his greatest gifts to be of the essence of spirit and truth, rather than in the realm of the material. When he did finally drive this point home to his followers many at once left him, for they were especially interested, not in the bread from heaven, but in manna such as their fathers had eaten in the wilderness. And because Jesus would not change stones into bread they left him, and considered that they owed him nothing at all.

It may be that they did not owe him anything. They did not owe him anything because they refused to accept what he had to offer. They did not owe him anything because they closed their hearts to his blessings, and shut their minds to his truth. Those who owed Christ something were those who were willing to go with him all of the way, to accept his teachings, to live the Truth along the Way that they might obtain Life. They were the only ones who owed anything to Christ. All the rest were under no obligation to Jesus, and how empty, how utterly selfish and meaningless, were their lives! They had sold out to the Evil One.

I.

Now when we examine the question, What do we owe to Christ today? the answer becomes a little more involved. Christ was upon this earth only thirty-three years, but his spirit has been here now nearly two thousand years, creating, in a very real sense, a new heaven and a new earth. Today even sinners, pagans, those who have no use for Christ, owe him a great debt of gratitude. His influence has transformed rulers and created new and better governments. His spirit has given new life and new hope to the world. This would be a much poorer world had Christ never lived in it.

Time divides at his name. Today we measure time by recording the periods before and since his birth. With Christ there came a new era, and it necessitated

a new calendar; a calendar which would center in his birth.

With the advent of his spirit into the world the old religious systems proved to be entirely inadequate to contain it. The old wineskins would not do. The old garment could not be patched up. His spirit needed a new organism through which to function, and thus the kingdom of God was ushered in, to meet this demand. It was a gift from Jesus; not the creation of any man or church council. We owe that spiritual movement, that fellowship of growing souls in God, to Jesus. It was from above; eternal.

We often make the mistake of thinking that the church is a gift from Jesus. It is hardly such. He never founded it; he never seemed to hope for an institutional church. Yet it is true that such an organization was built up around his name, just as if he had commanded it. It was supposed to extend the work of the kingdom. It was not the kingdom; it was merely, at least in the beginning, a channel through which the kingdom might function. The sad thing is, of course, that the church, in altogether too great an extent, has come to take the place of the kingdom. It has created creeds and dogmas as if they had been ordained by Christ. It has created a great and complex and proud organization, with alleged divine authority, as if Christ himself had willed it. Of course he did nothing of the sort; all this is far remote from his spiritual ideal.

In fact I am thoroughly convinced, after reading the New Testament, that he would severely condemn many things in the Christian church today, its denominationalism, imperialism and materialism; its pomp, authority and outward splendor. Of such is not the spirit of Christ.

But within the organized church there is a fellowship which I do think we owe to Christ. It is that spirit of brotherhood, that sense of a common cause in Christ, which binds true Christians together. This we do owe to Christ. And those who walk in this fellowship are the first to acknowledge this fact. This fellowship within the church, this communion of saints, is a creation of Jesus. Let us praise his name for it. It is still the remnant of Israel; the hope of the modern church!

Christ and Missions

Do we owe the missionary movement to Christ? At once most people would say, "Of course we do." But I wonder. There are many things in the New Testament which indicate that Jesus had little of the missionary zeal, such as we know today. He did his work entirely among the Jews. Although he gladly received gentiles, yet he said that salvation must come first of all to the Jews. To be sure, he did send his disciples forth, two by two, yet this was a matter of home evangelism, and not foreign missions. We can fine none of the proselyting spirit in Jesus. He seemed to have had no hope of building up a great missionary organization to convert the heathen, who were, of course, the gentiles. He remained a Jew, an adherent to the Jewish faith. He never became a so-called "Christian."

The missionary movement is a gift from Paul, and not from Jesus. Paul was a proselyter; he was a zealot for Christ. C. F. Andrews, the famous independent missionary to India, tells in his recent book, "What I Owe to Christ," how his Indian friend Susil Rudra disliked Paul's missionary methods. "Charlie," he said to Mr. Andrews, "I find it difficult sometimes to read Saint Paul's Epistles. He is like you Englishmen—always trying to force someone to his own point of view and 'compassing sea and land to make one proselyte.' Christ himself is free from such forceful

A Pastoral Prayer

By H. Borden Adams

MOST merciful God, who art not unmindful of the needs of men, we beseech Thee to look with understanding and sympathy upon those who are tired: either in body, or in mind, or in spirit. Do for them what is most helpful, and within power.

Most merciful God, who art not unmindful of the needs of men, we beseech Thee to look with understanding and sympathy upon those who are tired in body: tired because of the burden of their labors, because of the number of their infirmities, because of the oppressiveness of the season. Grant that they may find rest from their labors, that they may know a respite from the pain of their sufferings, that they may have refreshment, despite the heat, in the out-of-doors of nature.

Most merciful God, who are not unmindful of the needs of men, we beseech Thee to look with understanding and sympathy upon those who are tired in mind: tired because of the multitude of their difficulties, because of the magnitude of their problems, because of the depression of this present time. Grant that they may gain peace through the surrender of their perplexities into Thy hands that they may be sustained through faith in the final solution of their problems, that they may be strengthened through hope in the possibility of a brighter future.

Most merciful God, who art not unmindful of the needs of men, we beseech Thee to look with understanding and sympathy upon those who are tired in spirit: tired because their efforts are so little recognized, because life consists so much of routine, because meaning and beauty have fled their days. Grant that they may have in their hearts Thine approval of that which they do, that they may discover in Thine eternal purposes a source of ever-living water, that they may see their days in the light shed by Thy love, and rejoice. For Christ's sake. Amen.

methods to obtain success. His great parable is that of the seed growing secretly. The east understands that hidden growth."

Mr. Andrews himself says that he has no sympathy with proselyting missionary methods. A controversial attitude toward other religions is entirely repugnant to him. Rather he would have missionaries live among the natives in the spirit of Christ, becoming one with them both socially and nationally, sharing their hopes, helping them out of their troubles, appreciating their highest ideals—but never with the purpose of snatching them from their own faith and religious background. Such is not the spirit of Christ. He believes that the Christian life is contagious and that if it is truly lived it will have its quickening influence. It is better to set the example than to attempt to "save" adherents to other religions from their own faith. The missionary should bring out the good in all religion and desire to see the day when Christ will be recognized as the Way, the Truth and the Life within all of the several religions.

Winning the World to Jesus' Spirit

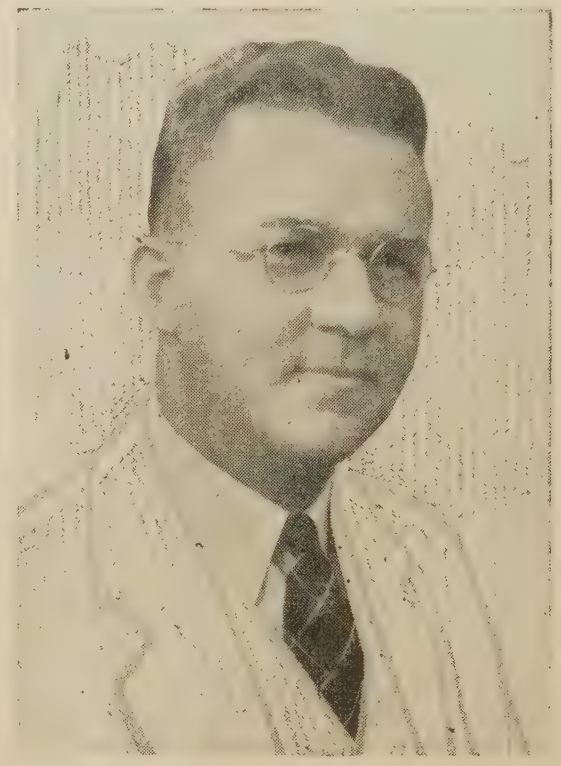
This new missionary policy, which is being increasingly adopted by enlightened missionaries, is, I believe, a gift from Jesus. His spirit is far from free in the old methods, but in this new policy it is free and all-conquering. There is no doubt but that the revival of high religion in the east is forcing a new missionary policy upon the Christian church. And it is a good thing. The day of successful proselyting is about over, except among the most ignorant types of natives; the day of fellowship, in the spirit of Christ, has just begun. In the new policy I can see a hope of winning the whole world to Jesus' spirit—not to the Christian religion—but to Jesus' spirit. And this is what we should desire the most.

This new missionary spirit is so vital and important, that I wish to quote a few words from this great missionary Andrews, friend of Tagore and Gandhi, showing that he owes this new point of view to his greatest friend of all, Jesus:

> In a moment of clear vision I saw how the Universal Christ, the Son of Man, is the great Emancipator. Henceforth I was prepared to abandon all sectarian restrictions which had their origin in man and not in God.
>
> It has been a deep happiness since then to share in the holy communion with all those who love the Lord Jesus Christ in sincerity and to join in this supreme act of fellowship with every congregation of Christians who acknowledge Christ as Lord. The sacrament of the holy communion has not meant less to me as the center of Christian devotion than before; rather it has become more than ever my inner joy.
>
> Also by experience I have found a wider communion still, a spiritual fellowship with the saints of those higher religions of mankind who have kept the faith in God's goodness burning in the hearts of men and women in far-off lands.
>
> My one great longing in recent years has been that the bounds of this fellowship should be enlarged and our bitter religious jealousies which are utterly unworthy of the name of God, should cease. This longing I owe to Christ.

II.

This longing C. F. Andrews owes to Christ! Ah, that is the thing! This man not only believes in Christ, but he has caught his spirit. He has become, in his own person, Christlike. He does not try to catch Hindus, as in a trap, lest they be lost eternally, for he has found in them a great deal of the spirit of his own Lord and Master. Already they are on the way to salvation. He is inclined to think that God is their Father just as truly as he is our Father.



STANLEY I. STUBER

Is the New Testament a gift from Jesus? No; Jesus never wrote a word of it, neither did he intend that it should be written. His disciples, of their own accord, gave us the New Testament, and for this reason it is a fallible document. But there is something within the New Testament that he did give us which is eternal, and that is a new approach to God; a new appreciation of our fellowmen. In its pages we can see him walking about making of religion a human affair. He deemed the way we treat our fellowmen more important than how we say our prayers. As Ernst Renan says in his "Life of Jesus": "Jesus was not a founder of dogma, or a maker of creeds; he infused into the world a new spirit."

This "new spirit" of which Renan speaks is embodied in Jesus' conception of the kingdom of heaven. He brought religion down out of the skies and placed it in the hearts of men. Religion became quite a simple, quite a human affair. To reach God one must

first of all love, in a practical way, his fellowmen. The Father-God wants love more than ceremonies, sacrifice more than gold. Jesus substituted love for the law. "Ye have heard," he said, "that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Although this spirit is not strange to the Hebrew prophets or foreign to other religions, yet the living demonstration of it, even unto death, was something new. It was Jesus' contribution to religion. And all over the world, in all faiths, there are saintly men who say that they owe this spirit of sacrificing love to Jesus.

What do we owe to Jesus? Charles Wesley puts it this way:

Other refuge have I none;
Hangs my helpless soul on Thee.
. . . . .
Thou, O Christ, art all I want;
More than all in Thee I find.

Plenteous grace with Thee is found
Grace to cover all my sin;
Let the healing stream abound,
Make and keep me pure within.

What do we owe to Christ? Ralph Waldo Emerson answers: "He felt respect for Moses and the prophets; but no unfit tenderness at postponing their initial revelations to the hour and the man that now is, to the eternal revelation in the heart. Thus was he a true man. Having seen that the law in us is commanding he would not suffer it to be commanded. Boldly, with hand, and heart, and life, he declared it was God. Thus is he, as I think, the only soul in history who has appreciated the worth of a man."

Not only did Jesus give a new interpretation of God's love to man, but he also insisted, as no one else has ever done, that the kingdom of God is within the heart of man. Be true to God's high calling, be loving to all men, and God himself will be near.

Christ's Full Glory

What do we owe to Christ? Much more than we realize. Our minds and our spirits are simply too small to catch the full glory of his meaning. He is still saying to us: "I have many gifts to give unto you, but ye are not able to bear them now." But the future will reveal some of those gifts. Yea, even unto the spiritual man of the present these unseen, these unrealized, gifts are as great possibilities. And he who grows in his love will, as St. Paul says, learn bit by bit the wonders and the beauties of Christ's gifts to man.

As we look at the past and the present we can plainly see that our obligation to Christ is very great. He has given us a new conception of religion, a new conception of life itself. Now it is for us, with his help, to realize all this in our daily lives. And as we live it I am certain that we shall discover new truths and create a larger fellowship of love. More and more we shall come under obligation to his spirit.

And to the question, Will ye also go away? our answer will certainly be, like Peter's: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

God's Ultimatum

By Jasper C. Massee

And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve. Joshua 24:15a.

You are his servant to whom you yield yourself a servant of obedience, whether of sin unto death or obedience unto righteousness. Romans 6:16.

IN THESE texts we have indicated the Divine Imperative and the Divine Urgency. First let us consider the Divine Imperative: Choose your Master today.

"You are his servant to whom you yield yourself a servant into obedience, whether of sin unto death or obedience unto righteousness." Christ and Satan are both here in this audience, seeking the suffrage of your soul. When you go hence today, you will belong to one master or the other. And you will decide to which you shall go.

Every page of scripture imperatively demands that you shall make a choice. In this demand the law and the prophets agreed. Ceremonials and symbols, history and poetry, revelation and experience all combine to form a trumpet through which God shouts to your soul, "Choose this day whom you will serve." He adds other voices of warning to the commands of scripture. The presence of sickness, of age and infirmity; the universality of death, the frequency of insanity, the processes by which spiritual and moral powers atrophy as bones harden and muscles lose their elasticity emphasize the divine mandate, "Seek ye the Lord while he may be found; call ye upon him while he is near."

Observation and experience lend their voices in every accident, in every deed of violence, from every courtroom and prison cell, in the clamor of every ambulance and police wagon, from every doctor's office and undertaker's establishment. In the arrogance of crime, in the tragedies of bank failures, in the frequency of suicide, from the bedside of every sufferer and the grave-side of every corpse, all human experience is warning of the uncertainty of life and the imperative necessity to prepare to meet God. The obligations of moral necessity are upon you. God is. You are. You have to deal with God both in this life and in that which lies beyond the grave. You must meet him here as Savior or there as Judge. If you live at peace with him in eternity, you must make peace with him in time.

Only One Way

With all these warnings from scripture, from nature, from experience and observation, God reveals to

man that there is only one way of approach to him for any man estranged through sin, as we all are. The sinner has no standing with God. He has only one approach to God. That approach is the blood-marked way of Calvary. The only favor the sinner can receive from God is obtained through the atonement wrought out by Jesus, the Son of God, when he bore our sins in his own body on the cross, in order that we, having died unto sin, might live unto righteousness. It is because Christ died for our sins according to the scriptures that we may come with boldness to the throne of grace and obtain mercy and find help.

God provides a way for the settlement of your sin problem. He bears testimony to the efficacy of that way through the Holy Spirit speaking now to your soul as he takes the things of Christ and reveals them to you. There is no other name given under heaven among men whereby you must be saved but the name of Jesus.

In that name God offers you the forgiveness of sins, the divine covering for your sin, the gift of eternal life, the hope of immortality, and threefold fellowship incomparably glorious and blessedly real, the fellowship with the Father and with the Son and with all the saints of God. In other words, through the atonement of Christ God has removed every barrier between himself and you erected by your sins and your sinful nature, and has provided a fellowship of light and life and love. To that fellowship he invites you, he makes it accessible and attainable upon the simple condition of your choice. It is all included in Christ. It has been provided. There is nothing to be added. There is nothing that you can do to merit it. There is no possible way by which you can earn it. You do not need to pray about it. God's only demand is that you choose Jesus Christ his Son as your Savior.

Christ an Offering for Sin

In him he effects reconciliation unto himself. God was in Christ reconciling the world unto himself, not charging us with our sins. Him who knew no sin he made to be sin on our behalf. In him he effects redemption for you, for "Christ is made unto us wisdom from God and righteousness and sanctification and redemption." In Christ God has provided the basis for a complete reconstruction of your life in righteousness, the readjustment of all life relationships on a new basis of peace and spiritual harmony. Also in Christ through the Holy Spirit is provided for you a divine reinforcement which will enable you to maintain good works and live worthy of the gospel of Christ.

In Jesus Christ, his son, God has provided for the complete and final settlement of all your sin problems. In him atonement is made for our sin. He bears our sins in his own body on the cross. He made his soul an offering for our sin in the agony and travail of Gethsemane. He buried our guilt in the tomb in the garden, and breaking the bands of death asunder, brought forth as divine gifts life and immortality to every man who will receive them at his hands.

There came into one of my services a man of so great personality that, though he was a stranger, he immediately compelled attention to himself as the one outstanding member of a great congregation. As I preached, it became apparent that my message was being addressed to him more than to any other. He was greatly moved, indeed he was stirred to tears. Later he sought me out for an interview, in the course of which he said that he was a physician sixty-five years old, suffering from angina pectoris, and with only a few months to live. He was the author of thirty-two books; he had spent three fortunes; he had traveled the world around; he had lived an utterly dissolute life. He told me, in the midst of tremendous emotion, that for forty-two years he had lived under the constant conviction of sin and in a constant search for a stable basis of peace with God. He had never found it.

That day I pointed him to Christ. I showed him that Christ is the end of the law for righteousness to everyone who believes, that in him our sin problem is finally and fully settled; that through the atoning death of Christ on Calvary it is made possible for the blood of Jesus to cleanse us from all sin, and that if we confess our sins he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. There came a time when he suddenly dropped upon his knees and began to pour out the story of his sinful life in confession to God. The room was a holy of holies, the High Priest was there, the blood of the lamb that takes away the sin of the world was being sprinkled upon the altar, the guilty sinner a mendicant upon God's mercy had abandoned all hope save in the intercession and mediation of the one Mediator between God and man. His only shame in confession was the shame of sins committed and of sin as an attitude of heart and mind costing him his share in God.

I saw him suddenly stagger to his feet. There came upon his face a look and a light. He suddenly cried: "Oh, it is incredible, and yet it is true! I have found the Savior. I am at peace with God."

Later, as he made his confession of Christ to a vast audience of men and women, he said this: "Ladies and gentlemen, after forty-two years of vain effort to find a stable basis of peace between my soul and God, I have found it. I found it at the place where I consented to God's estimate of my sin and God's estimate of his Son." What a testimony! Life was immediately transformed for him, peace like a river flowed into his being, reconciliation between his soul and God effected, also a reconciliation between himself and his family. Life was redeemed from its terrors and reconstructed upon a new foundation of righteousness.

Turning from Darkness to Light

You may have the same experience upon the same condition! But you must realize the exceeding sinfulness of sin and immediately, by your own choice, "turn from darkness to light, from the power of Satan unto God, that you may receive the remission of sins and an inheritance among them who are sanctified by faith in the Son of God."

In order to enable you to do that, God has endowed you with three moral faculties: the mind, the heart and the will. You may know his will, your heart has even now already been stirred with a desire for his fellowship, for that peace that passeth all understanding, and upon the basis of what you know of his truth and feel in your heart a desire for this peace, you may choose to receive the free gift of God, which is eternal life through Jesus Christ our Lord.

Everywhere, when Christ was upon the earth dealing directly with men, he said to them, "According to your faith be it unto you." In his name I make you the same offer today. Reminding you that faith is

Jasper C. Massee

not simply belief in Christ but control by Christ, I am now as his ambassador beseeching you, yield yourself as you are to Christ, trusting him for cleansing, restoration and reinforcement in righteousness. Transfer the reins of government of your life from your own hands to his. Make no conditions, make no reservations, surrender, for you are his servant to whom you yield yourself a servant to obedience. For your soul now and for eternity it is Christ or Satan, life or death.

The Divine Urgency

Not only must I present to you the divine imperative that you choose between Christ and Satan, between sin and righteousness, but I must also present to you the divine urgency that you choose now. "Today if you will hear his voice, harden not your heart." "Boast not yourself of tomorrow, for you know not what a day may bring forth." Life's crises are too frequent and too crucial to dally with delay. Decision determines direction; direction determines destiny.

God has not only provided final and full salvation in Christ, but he has provided every possible means to grace. He has provided all the help you can possibly need to enable you to make the choice. He has offered you the gift of eternal life, and sends his Holy Spirit to incline you toward obedience. You may therefore choose if you will. You must choose if you would live in peace and harmony with God.

The urgency of the divine invitation is most fearfully revealed in the fact that the only adverb of time God ever uses in relation to this choice is "now." He never invites men to be saved at some other time. Today; now; immediately. All the powers and forces and influences of the Word, of the Spirit of God, converge upon the moral faculties of the individual who hears his Word urging him to choose at once the way of life. Delay is always dangerous, often fatal.

The urgency of the divine invitation is also revealed in the simplicity of the thing required. He is asking you for repentance toward God and faith in the Lord Jesus Christ.

A True Conversion

Perhaps I can help you to understand better by an experience of another man. He came to me in my hotel on a Saturday morning, after having made a confession of faith in Christ on Friday night. He came because he was not yet satisfied. He had not received all that he anticipated in receiving and confessing Christ. He desired more instruction and help. He felt that he had a right to an experience beyond what he had received. In that he was correct. He did have a right, as you have, to a definite experience in which you will know, as he came to know, a great transformation, a divine realization.

In the course of our conversation, I said to him what I would say to you, that two things are required. First, repentance. Now repentance is not sorrow for sin. It is not sorrow for wrongdoing. Scriptural repentance is a change of attitude and of purpose toward God. Repentance is directed always toward God rather than towards sin. So I said to my friend: "Have you repented? Is it not true that last night you did something you had never done before in coming forward? Is it not also true that you felt about it as you have never felt before? Is it not true that you have behind that action of last night a new purpose which you have not before entertained?" He was emphatic in answering, "Yes." Here then was a new purpose, a new motive, a new emotion and a new action all in relation to God. That seemed to me to be sufficient evidence of genuine repentance. I then said to him: "Faith is an appropriation of the thing God offers in Christ. Accept as a fact from God that your sins have been forgiven, your sin has been covered. You are now free to come directly to God and accept from him the gift of life eternal, the communication of the Holy Spirit. Begin to live as if that were true." That was all. He accepted and believed my teaching and went away, after praying, with a new and profound sense of reality. Two days later he came to me

to say, with an overwhelming emotion, "I wouldn't be back where I was two days ago for a million dollars." Certainly not, for the divinest of all experiences and the most heavenly of all realities had become his permanent possession. You may have it now upon the simple condition that you choose here and now to receive Christ as your personal Savior, and act upon that faith in an obedient confession of him as your Lord.

God urges you to choose because you may. If he should withdraw from you the power of choice, you would either become a moral imbecile or be left eternally in the grip of a moral despair. Think what it would mean to you to have an intelligent conscience of right and wrong with no power to choose between them. Think what it would mean to be left with the power to know the will of God and no power to choose the way of God. Surely that must be to any intelligent human being the climax of despair, the midnight darkness of an eternal doom.

The Power of Choice

But God urges you to choose also not alone because you may choose, but because you *must* choose. Christ is presented, he stands at the door of your heart today knocking for admission, offering his gifts, presenting himself. Like Pilate, you may be beset by the clamorous voices of his enemies, by the false and foolish advice of one near and dear. You may be afflicted with a vacillating will and a timid, cowardly soul. but you must choose. You must decide what you will do with Jesus who is called the Christ. He is inescapable; he is inevitable; he is here waiting for your decision. His voice is infinitely tender with the eternal compassions of God. He will not hold your past against you, he will not upbraid you for your folly. He loves you. He would save you. He offers you forgiveness, peace, cleansing, and the conscious presence and power of God. All this you may have if you will choose, and none of it can be had apart from your definite choice. And so whether you will or will not, you must choose about Christ. He is still saying, "He that is not with me is against me." Not to choose is to choose "no." The thing God waits to see in your heart and hear from your lips is a definite "yes" or "no" for Christ. What will you, now, this very day, do with Jesus?

I close with one of my most touching experiences. In Washington City I found a young soldier attending the services of an evangelistic meeting. For eight days he heard the messages. At the beginning of those services he said to me, "I am an officer in a medical corps of the United States army stationed here. In that group every officer is an avowed infidel. I would not become a Christian and go back to confess Christ among them for my right arm. They would laugh me out of countenance." At the end of the meeting he was still shrinking from that decision, fearing that scoffing persecution. But at the last, in one tremendous assertion of his power to choose, of the manhood inherent in his soul, he made the great decision and said: "I am accepting my mother's Christ. I am accepting him now, and I shall go back out to the camp and tell those infidels that I have done so and let them do their worst." In that decision a soul was born into God's kingdom; a life found all its spiritual and moral readjustments; manhood came to its highest and holiest estate, and the angels in heaven broke into clamorous joy over the soul that at last came home to the Father's house.

Rootless Religions Soon Withered

Today people are trying to construct a Christianity that leaves Jesus out, or that does not give him any great place, and often these poeple make a beautiful thing of it. But that kind of religion is like a cut flower. It does not last more than a day or two. There is never any root to these Christianities. Our Christianity has lived because it has gathered around the Lord Jesus Christ; not looking back or forward to Jesus, but looking up to him as Lord.

James Moffatt.

Better Days Ahead

The world is radiant with hope. What satiety was unable to do adversity has, for multitudes, accomplished. It has given them a new vision. It has turned their eyes from a deceptive, disappointing world to the eternal God. The drift to pessimism has been halted by a rediscovery of the reality and meaning of spiritual life. The quality of human experience has been enriched by events which convinced us of the final futility of many of our endeavors and compelled us to renew our quest for divine help. Better days are ahead, days of progress in righteousness and peace, because men and women are making up their minds that, henceforth, they will walk with God.

Teunis E. Gouwens, in "The Stirred Nest."

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A Page of Verse

The Patient Scientists

HOW they have learned the secrets of the ether!
Ships in the clouds, afloat as on a sea;
Voices through miles of distance singing, captured,
Brought to our homes to gladden you and me.

How selflessly they seek profounder meanings
Hid in the clump of moss — the iron ore!
How they have found in energy the secrets
God smiled to know a billion years before.

Counting their lives not dear, so they discover
Some bit of truth through eons all unguessed,
Something to make the lives to come the richer,
Ere they themselves shall shut their eyes and rest.

Ah, still the Lord God walks with noiseless footfall,
Visits the workshops of these patient men —
Smiles on the test tubes, the revealing lenses,
And "It is good," he murmurs once again.

BERTHA GERNEAUX WOODS

The World Is One

THE world is one; we cannot live apart,
To earth's remotest races we are kin;
God made the generations of one blood;
Man's separation is a sign of sin.

What though we solve the secret of the stars,
Or from the vibrant ether pluck a song,
Can this for all man's tyranny atone
While Mercy weeps and waits and suffers long?

Put up the sword, its day of anguish past;
Disarm the forts, and then, the war-flags furled,
Forever keep the air without frontiers,
The great, free, friendly highway of the world.

So that at last to rapture men may come,
And hear the music of the spheres,
And stand erect, illumined, radiant, free,
The travail and the triumph of the years.

HINTON WHITE

Release

DO NOT fear
And do not grieve for me,
I shall not die:
I am like the forest oak
That summer suns have seasoned;
My body will be a little heap of ash
Upon the hearth,
But I shall rise in flame,
In flame that leaps and soars
And seeks the stars.
Do not fear
And do not weep, my dear,
When Death stoops down to light the fire.

JEAN GRIGSBY PAXTON.

Victory in Defeat

DEFEAT may serve as well as victory
To shake the soul and let the glory out.
When the great oak is straining in the wind,
The boughs drink in new beauty, and the trunk
Sends down a deeper root on the windward side.
Only the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch our spaces in the heart for joy.

EDWIN MARKHAM.

Peace and Joy

PEACE does not mean the end of all our striving,
Joy does not mean the drying of our tears;
Peace is the power that comes to souls arriving
Up to the light where God Himself appears.

Joy is the wine that God is ever pouring
Into the hearts of those who strive with Him,
Light'ning their eyes to vision and adoring,
Strength'ning their arms to warfare glad and grim.

G. A. STUDDERT-KENNEDY

Today

TODAY, new-born from all my yesterdays,
Lies in my cupped hand, a fragile, prophetic thing
Just broken from its chrysalis with wings aflutter.
What far flight shall it make with buoyant pinions?
What fateful tomorrows shall it breed
Before it folds its worn wings
In the last twitchings of its dreamless sleep?
I hold today in my hand and watch its unfolding.
Then in faith I release it and wait the will of God.

OZORA S. DAVIS

A Miracle

A MIRACLE? Is it more strange than nature's common way?
From out the common clay
A shaft of green is lifted toward the sun,
And from its heart is spun
Fair fabrics ere its day is done —
Whorled leaves, an airy stem,
A crimson, fragile diadem,
And who can tell
Whence came the power thus to compel
A little seed beneath the sod
To fashion such a wondrous rod?
A miracle? — A thought of God
Which science scorns —
Is it more strange than flowers and thorns
That spring these mystic forms to birth
From out the trodden paths of earth?

GEORGE KLINGLE

Psychology and the Cure of Souls

BY EARLE PIERCE COCHRAN

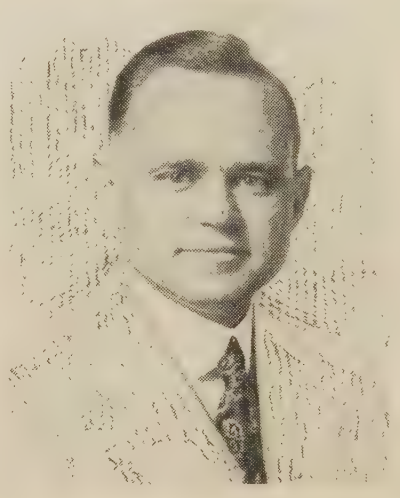
AN article appearing in 1759 in John Wesley's Journal contained these words: "Reflecting today on the case of a poor woman who had continuous pain in her body, I could not but remark at the inexcusable neglect of most physicians in cases of this nature. They prescribe drug upon drug without knowing a jot concerning the record of the disorder. . . Whence came this woman's pain? (which she would never have told had she never been questioned about it). From fretting for the death of her son. And what availed medicine whilst that fretting continued? Why then do not all physicians consider how far bodily disorders are caused or influenced by the mind; and in these cases which are utterly out of their sphere call in a minister?"

If John Wesley could make this observation a century and a half ago, any minister who is versed at all in the science of psychology could multiply the cases many-fold.

• *The "Upward Transfer"*

Some months ago a psychiatrist, who was also a physician, invited me to work with him on a case that had failed to yield to his prescribed treatment. The patient was a man who had entirely lost grip on life. He had lost his family; he had lost his fortune; and worst of all he had lost his self-respect. He had become introspective and afraid to make any venture in life. Gross sin had gripped him until his will was entirely gone. The physician had finally succeeded in getting him to make what he termed an outward transfer. In other words, the patient had come to place such confidence in his physician that, so long as he was near or easily available, life held some hope, but the thought of the physician being out of reach for even a week was a nightmare. It was at this point that I was called in and we talked to the patient about making what we termed an upward transfer. In the first place, there was the inward transfer in which the patient was entirely locked within himself; then the outward transfer of placing the burden upon the shoulders of his physician. We both felt that if we could get him to make the upward transfer upon the limitless power of God, he would then be on the road to complete and final recovery. This we finally succeeded in doing and the patient became well and happy and was able again to take a useful place in society.

While I was serving in an army camp during the war, I had occasion to deal with men who had been returned from the front badly shell-shocked. I was fresh from a college class in psychology, conducted by the eminent Dr. Stratton of the University of California. I timidly and very bunglingly practiced some of my newly acquired science on these



EARLE PIERCE COCHRAN

unfortunates. While in most instances the experiments failed for my lack of technique, yet there were some startlingly beneficial results.

During the years since I have had a conviction that the Christian minister in his pastoral calling could make excellent use of certain well established facts in the field of psychology. In other words, it is my conviction that there is a decided place for Christian auto-suggestion.

• *The Truth in Auto-Suggestion*

Some years ago the well-known Frenchman, Emile Coué, toured the United States lecturing on auto-suggestion. The great mass of the American public poohpoohed his ideas, but he had some truth for the person who will accept and practice it. To his formula, "day by day in every way," etc., might be added, "day by day in every way, 'by God's grace,' I am growing better and better." To the spiritually minded person, this addition would give helpful spiritual stimulus.

I am convinced that there are certain cases of disability, some of them displaying physical symptoms, in which the origin of the trouble is a maladjustment of the spiritual life. These cases can frequently be reached by a man who knows both his theology and his psychology. The ordinary practicing physician hesitates to venture into this field. The lay-psychotherapist is hesitant about speaking to the sufferer on definitely spiritual themes. He considers them outside his field.

There is another observation I desire to make which I am convinced is true, that had the Christian minister emphasized in a scientific manner both in his public utterances and in his private calling the unquestioned power of the mind over the body, the Christian church would never have lost such vast numbers to Christian Science, New Thought and kindred cults and "isms." In the main, we have done little other than quote prooftexts to persuade these people that they are wrong, or to offer fervent prayers for their return to the true fold, when what they have been seeking is light on this great question that we as Christian ministers should be able to give. What they need is to be shown that they can have all that is true in these cults (and I concede that there is much truth in some of them) without the impossible metaphysics with which they are burdened. My own experience proves that people will come to their pastor as a doctor of spirit if they have reason to believe he can help them solve the intimate and perplexing problems of their lives.

• *Ministering to Souls Diseased*

We all remember Macbeth's question:

> Cans't thou not minister to a mind diseased,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain,
> And with sweet oblivious antidote
> Cleanse the stuffed bosom of that perilous stuff
> Which weighs upon the heart?

In the play the doctor replies:

> Therein the patient must minister to himself.

But that is exactly what the patient cannot do without help. That is the point at which he needs someone upon whom he can heavily lean, who will strengthen him up to the level of victory.

Now for a few cases that have come under my observation. Here is a young business man with a fine Christian background, who has fallen into grievous sin. He seems to be helplessly enmeshed in a type of homosexual abnormality that has reduced him to utter despair. When he came to me he felt that his only way out was suicide. I talked to him about the power of God in his life, about bucking up his will, and invariably before he left we knelt together in prayer. For some months this went on to no avail. Finally I suggested to him that he use Coué's formula, adding to it the phrase suggested above; that every night he repeat the words at least twenty times just before dropping off to sleep and just after he awoke in the morning. Psychologists tell us that the tide of suggestibility is at its height just before falling asleep and just after waking. He was told to do this, not once, but day after day consistently. Gradually his subconscious mind began to lay hold upon the fact that he was a son of God, that God willed for him health of body, mind, and spirit. This young man is today married, the father of beautiful children and is a success in every way.

● *Banishing Anxiety a Key to Healing*

Here is the case of a woman who was dangerously ill. After six major operations her physicians had given her up. She was not a member of any church, but because she lived in my neighborhood and had seen me calling in other homes in her vicinity, she one day sent for me. I found her in a very depressed state of mind. She had given up and called me to ask how to die. I had the conviction that if the woman could get a hold on herself mentally she might get well, at least might be greatly improved. So instead of talking about death, we talked about life here and now. I left her this formula: "I shall have explicit trust in God with no anxiety about the past, present or future. I know that God wills my holiness, happiness, and health. I am more and more obeying the law of love. I know that love is the key that unlocks the storehouse of God's abundance"—and I added the revised phrases of Coue; for, as I have indicated above, I think there is substantial value in them, or in other similar phrases which sound the note of courage and confidence, of faith that God is a real helper in the mastery of our problems and perplexities. When this woman caught the confidence that is in this positive declaration of faith, I saw a light come into her eyes and despair give way to hope. The next day I called again and found her with fever considerably subsided and with a noticeably changed mental attitude. I made several calls and always we talked about the meaning of life and God's will for her in life. Time will not permit going further into the details of this case, but suffice it to say that recently she and her husband attended our services, announcing their desire to unite with us.

● *Minister and Physician*

These typical cases could be multiplied many times, but space will not permit. Now the question arises, should every minister try to teach his people some simple, fundamental facts of the power of the mind over the body? This question is difficult to answer. It is true that there are persons who are temperamentally fitted for this type of ministry. Probably not all persons should attempt this type of pastoral approach and the minister should be careful to work in complete harmony with the patient's physician. In fact, I think there should be a psychiatric ministry in which the medical man and the minister work hand in hand. Certainly there should be no attempt on the part of the minister to supplant or in any way trespass the field of the physician.

To make this approach wisely will require a great deal of reading. The danger is that the minister will be tempted when he has attained only a superficial knowledge of psychology to so use it as to belittle the whole science. I would therefore suggest that there is need for the minister today to give himself over to much study in this field, reading all of the books for which he can possibly find time. While there is danger that attempts will be made with only superficial knowledge, I believe also there is a tendency to too much fear that one cannot even approach this ministry without a carefully cultivated technique that can come only through years of study. There are probably many pastors who should make a beginning now in this field, who will find by experience and much study the best method of approach.

● *"Submission to God's Will"*

Any man who is making pastoral calls upon the sick hears a good deal about submission to God's will. Many people feel that they are ill because it is the divine plan and in their illness they are being disciplined for some sin they have committed. Jesus said, 'I am come that ye might have life and that ye might have it abundantly." Abundant life cannot as a rule be attained in a diseased body. As a matter of fact, God wills for us health of body, mind and spirit. There are many people who are suffering from such maladjustments as can be discovered by the wise and patient minister.

Here is the case of a woman who came suffering from a serious nervous disorder. She was greatly troubled over a dream in which she saw her sister struggling in the water and apparently about to drown. She rushed to her rescue but every time the drowning one eluded her grasp. In seeking an explanation for the dream, I discovered that she and her sister had quarreled several years before, and since that time had not spoken. Formerly there had been great affection between them and the patient, being largely at fault, because of stubbornness had refused to make the approach that would effect a reconciliation. When I guessed the trouble and told her that if she would be reconciled to her sister by making the needed apology, all would be well, she replied: "That is just what I have been thinking for years but have been unable to bring myself to it." Now her physician had prescribed a long rest in the country, but no country scene, no matter how beautiful, could bring health to a person with such a complex. All that was entirely good and helpful, but she needed something more fundamental: she needed to have her unfavorable mindset toward her sister corrected, so that she could bring to their relationship the attitude of a normal, healthy-minded woman rather than that of a perverse, spoiled child.

James gives a very significant word, "The double-minded man is unstable in all his ways." The significant word here is *all*. Such a state of conflict often produces bodily disease which is directly traceable to a condition of the mind.

● *Good Books That Will Help*

The plain fact is that many people are motivated by fear. Christian autosuggestion often holds the key to the positive affirmation of the right method of living. Jesus said, "Whatsoever things ye desire, when ye pray believe that ye receive them and ye shall have them." Paul said, "I can do all things through Christ who strengtheneth me." Just as one can suggest victory to one's self by the right affirmation, so can one suggest defeat by worry and fear. We need to lay hold upon the promises of God, his affirmations of love for his children and to get it firmly fixed in our minds that he wills for them health, happiness, and success.

Following are a few of the books I would suggest as being helpful in this field of study: Weatherhead: "Psychology in Service of the Soul." (Macmillan.) Horton: "A Psychological Approach to Theology." (Harpers.) Worcester and McComb: "Body, Mind and Spirit." (Marshall Jones.) Wieman: "Methods of Private Religious Living." (Macmillan.) Brooks: "The Practice of Auto-Suggestion." (Dodd Mead.) MacKenzie: "Souls in the Making." (Macmillan.) Hadfield: "Psychology and Morals." (Robert McBride.) Bagby: "The Psychology of Personality." (Henry Holt.) Wiggam: "The Marks of an Educated Man." (Bobbs Merrill.)

• WHO'S WHO in THIS ISSUE •

SINCE 1903 Dr. JOHN WRIGHT BUCKHAM has been professor of Christian theology at the Pacific Theological seminary, in Berkeley, Cal. Before entering the field of teaching, he was a minister in the Congregational church; for thirteen years he was pastor of the Salem, Mass., church. He has written many books, among them "Mysticism and Modern Life," "Religion As Experience," "Personality and Psychology" and "The Humanity of God." Dr. Buckham is a member of the American Philosophical association.

Although relatively a young man, Rev. WILLIAM WALLACE ROSE is one of the best known of the newer leaders in the Universalist church. He has for several years been pastor of one of the most important churches of the denomination, the First Universalist church of Lynn, Mass.

*Graduating from the Lutheran Theo*logical seminary in Gettysburg, Rev. MILES H. KRUMBINE occupied Lutheran pastorates at Altoona, Pa., Dayton, O., and Buffalo, N. Y. He is now minister of Plymouth Church of Shaker Heights (Congregational), Cleveland, O. Among his published books are "The Way to the Best" and "Ways of Believing," and he has published just this summer a volume of sermons entitled "Little Evils That Lay Waste Life." Mr. KRUMBINE a few years ago edited a volume of sermons by outstanding Lutheran preachers.

For the past two years Rev. ARTHUR J. PFOHL has been pastor of Zion Lutheran church, Indiana, Pa., where he has a splendid opportunity of keeping in touch with student thought, as the State Teachers college is located in Indiana. Before taking up this task, Mr. PFOHL was assistant to Mr. KRUMBINE at Parkside Lutheran church in Buffalo.

*Receiving his B. D. degree at Colgate-*Rochester Divinity school, REV. STANLEY I. STUBER was awarded a graduate scholarship, and continued his studies there, leading up to a Th. M. degree. Since the completion of his courses he has been pastor of a small but influential church—the Baptist church of Clifton Springs, N. Y. He is the author of two books, "How We Got Our Denominations" and "The Living Water." Mr. STUBER is on the staff of the Twentieth Century Quarterly.

During his long career as a Baptist minister, Rev. JASPER C. MASSEE held pastorates at Lancaster, Ky., Mansfield, O., Raleigh, N. C., Chattanooga, Tenn., Dayton, O., and at the Baptist Temple, Brooklyn. In 1922 he came to Tremont Temple, Boston, and served there for many years. He now has his home in Atlanta, Ga., and spends practically all of his time in the evangelistic field, and as a special speaker at conferences. Dr. MASSEE was president of the Home Mission society of the Northern Baptist convention in 1918-19. Many books have come from his pen.

Rev. H. BORDEN ADAMS *is minister of* the Rockwell Falls Presbyterian church, Luzerne, N. Y.

Rev. EARL PIERCE COCHRAN *is pastor* of the Highland Park Presbyterian church, Los Angeles, Cal.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

JOHNSTON MYERS, Immanuel Baptist, Chicago. "Unto Him Be Glory!" John 1:3—"All things were made by him and without him was not anything made that was made."

JOHN F. DUNSTAN, Prospect Congregational, Seattle. "The Courage of the Conquered." Psalm 23:4—"I will fear no evil, for thou art with me."

FREDERICK W. NORWOOD, City Temple, London. "Christ and Custom." John 18: 38, 39—"I find in him no fault at all, but ye have a custom."

FOR YOUR SERMON AND TEXT

. . . . . .
Title of sermon

. . . . . .
Text used (Write out the text)

. . . . . .
Name of minister

. . . . . .
Name of church

. . . . . .
Address

CLARENCE W. KEMPER, Baptist Temple, Charleston, W. Va. "What Is Worth Building?" Gen. 11:4—"Let us build us a city." Rev. 21:10—"Jerusalem coming down out of heaven from God, having the glory of God."

JAMES D. KITCHIN, JR., First Christian, Newport News, Va. "The Ledger of Life." Rev. 20:12—"And another book was opened which is the book of life."

ELMER C. ELSEA, Tremont Presbyterian, New York city. "The Main Issue." John 21:22—"What is that to thee? Follow thou me."

WARREN GRAFTON, First Christian, Los Angeles, Cal. "Keeping the Amateur Spirit." Matt. 18:3—"Except ye turn and become as little children, ye shall in no wise enter the kingdom of God."

THOMAS B. ROBERTS, Trinity Methodist, Lima, O. "Let Us Go On." Heb. 6:1-3—"Let us go on. . . . and this will we do, if God permit."

JOSEPH W. REEVES, Congregational, South Dartmouth, Mass. "Satisfying Substitutes for Success." Matt. 25:21—"Thou hast been faithful over a few things."

The Editor's Page

The Event of the Month

BY ALL ODDS the most important thing happening in Christendom today is the conflict in Germany between the new Hitler state and the Protestant church. It is important for German Protestantism, but hardly less so for Christianity everywhere.

The Irrepressible Conflict Comes in Germany

For the first time since the Reformation the issue of church and state has arisen on a national scale. Hitler insists that the state shall cover with its authority the entire culture of the German people. No government in any Protestant nation has ever made this claim before. There has always been a division of jurisdiction between church and state and an understanding (or, in the case of America, a constitutional provision) that religion was to be free in its own domain. But Hitler is trying to set up what he calls a "totalitarian" state, in which religion shall take orders from the secular power and lend its sanctions to the promotion of the ideals and the morale which state policies require. The Lutheran bodies in Germany have tried to withstand this invasion of their ecclesiastical liberty, but their ranks have been broken by the aggressive activity of their more fanatical Nazi members who have had the press, the radio and the political leadership all on their side. It is almost certain at this writing that the Hitler forces will win, though President Hindenburg himself appealed to Hitler not to rob the church of its freedom. What the final outcome will be when Hitler's new arrangement is in force no one can predict, but it can hardly be less than tragic for Christianity.

The Book of the Month

THE SOCIAL TRIUMPH OF THE ANCIENT CHURCH, *by Shirley Jackson Case. Harpers. $2.00.*

I FIND NO contemporary scholar whose conclusions with respect to the history of early Christianity compel a keener interest than do those of the new dean of the Divinity School of the University of Chicago. Dr. Case has created the impression in the scholarly world that he has gone to the roots of that amazing phenomenon called Christianity, which flowered forth in the first two centuries of our era. Each new book from his hand is therefore awaited with peculiar interest. His latest publication traces the movement of Christianity from its earlier position of aloofness from secular society to the acceptance of a status in the secular community and its final ascendancy over the Roman state. The period is from Pentecost to the conversion of Constantine. Christians constituted an exotic community in the Roman empire. Its members were relatively uninterested in secular pursuits. The world was conceived as evil and was doomed to destruction at the coming of the Lord. They did not imagine that their religion ever could have a status of respectability in the social order, nor did they desire it. But gradually, in spite of the successive persecutions which they endured, they were becoming respectable—they were gaining numbers, worldly goods, social prestige and a political point of view. Dean Case traces this development with fascinating detail until, under Constantine, the church was fully legalized and Christians faced the new problem of living as Christians in the varied relationships of society. It is a fascinating story, quietly but vividly told.

A Thought for the Month

WE ARE in the habit of thinking of error as an enemy of truth. But it is not always an enemy. Sometimes it is truth's best friend. Sometimes it is the cradle in which an infant truth is protected until it develops strength to stand upon its own feet and walk alone. The history of religion is replete with examples which illustrate this fact. The conception of God as a "jealous" God and of Israel as God's favorite people, loved by him above all others, is now seen to be an error. But without it Israel's wavering faith in monotheism could hardly have been stabilized. In circles of biblical scholarship there is much talk today about the "interim ethics" of Jesus and the early church. They lived in expectation of the imminent end of the world and it has been assumed that the sermon on the mount and the ideals, the faith and the joy of the early Christians no longer apply, since they were mistaken in expecting a world catastrophe. I hold differently. In these ideas of the Messiah, the end of the world, the return of the Lord, I see friendly errors which provided support for a great conception of life and human destiny which was struggling to be born. The ethics of Christianity and its religious vision could not have been sustained long enough to take root except by the support of these ideas which we have now discarded. No great truth ever comes naked and pure into human history. It always walks by the aid of a crutch—and that crutch is usually some error. It is true in science as well as religion. Darwin thought the doctrine of natural selection and the survival of the fittest explained evolution. Modern scientists regard that doctrine as an empty concept, if not an outright error. But it served the truth well in that it brought the idea of evolution down from the clouds and taught it to walk on the earth. The God of truth is the God of error also, using error to advance the truth, using even evil to advance the good. He it is who makes even the wrath of man to praise him!

Error as an Ally of Truth

Charles Clayton Morrison

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